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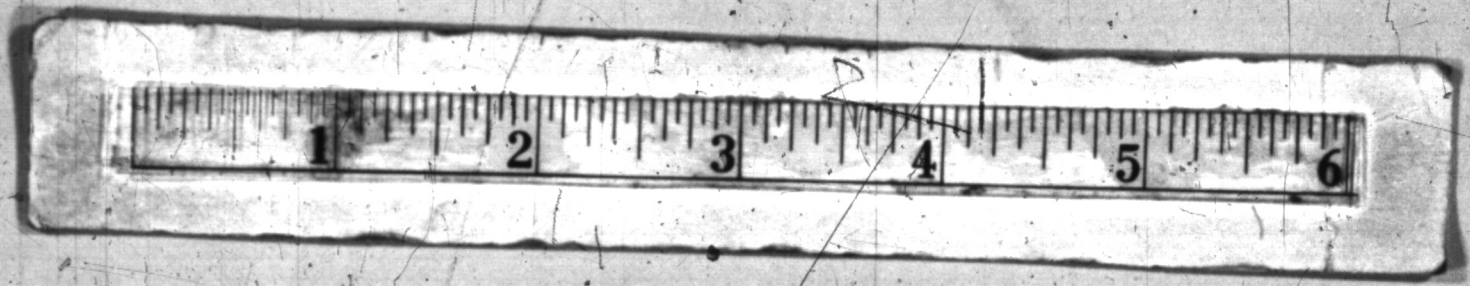
HISTORICAL COMMISSION

SOUTHERN BAPTIST CONVENTION

127 NINTH AVENUE, NORTH · NASHVILLE 3, TENNESSEE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Minutes of the Union Baptist Association

Pub. Pp. 225

On the 1st and 3d of October, 1825

1825

Churches and Counties.	Names of Delegates.	Baptised since last association.	Received by letter	Dismissed	Excommunicated	Restored.	Dead
[illegible]lem, of Jefferson county.	Jacob Stampley, Buckner Darden, Pierson Lewis,	1	8				
[illegible]ayou Pierre, of Claiborne county.	Levi Thompson, William Cox, Samuel Good[illegible]n.		1	1	1	1	1
[illegible]xcepta, of Jefferson county.	Hiram Baldwin, Thomas Harris, Joel Selman.			5	3	1	
[illegible]ast Creek, of [illegible] county.	A. Buckles, Joel Pate, A. Pate.	4	1		2	2	
[illegible].	Letter received but no delegates.	22	1	4	3	1	1
[illegible]ogerwell, of [illegible] county.	David Williams, Wadwell Sanders.			2		1	
[illegible]ellowship, of [illegible] county.	*Daniel Griffin*, Willis McDonald, William Griffin.		3	7		2	
[illegible]Natchez, of [illegible] county.	Elliott Estes, John Richards, Nathaniel Perkins.	7		1			
[illegible]Big Black, of [illegible] county.	Francis Patterson.	1		1	1		
[illegible]ion, of Franklin county.	John Burch, Littleton Monday, John Stamps.		1	3			
[illegible]Bethlehem, of [illegible] county.	William Whitney, John Wells.	1	5				
[illegible]Providence, of [illegible] county	William Simmons, John Bowls, Jeremiah Harden.	2	2	2	1	1	

	Rec.	Dis.	Exc.	Res.	Dead	Total	Contr.
...R,	1	2	15	2		22	4 50
...rd.							
...rossett,	2		2		1	9	2 75
... Elliot.							
...am Mullens,	6	10	5	2	1	45	7 75
...ephen Pace.							
Francis Tillman.		7	4			19	3 25
...	47	14	52	14	7	10 635	392 0

RECAPITULATION.

Churches,	22
...ptised since last Association,	47
...ceived by letter,	44
Dismissed	52
Excommunicated	14
Restored	7
Dead	10
...llowship	635

The Introducto... Sermon was delivered by Elder Elisha Flower, from Proverbs, 18 chap... verse. "*The name of the Lord is a strong tower; the righteous runneth into it and is safe.*"

2d. Elder David Cooper opened the association by prayer.

3d. Read the letters from the churches, enrolled the names of churches, delegates, and their situations. For particulars see the table.

4th. Brother David Cooper chosen Moderator, and brother Nathaniel Perkins Clerk.

5th. The association, being organized, proceeded to business as follows:

6th. Brethren David Cooper and Samuel Marsh, messengers from the Mississippi association, handed in a letter of correspondence from that association, which was cordially received, and the messengers invited to seats in this association, and requested to assist in the transaction of business.

7th. Brethren Shadrack Coker, J. Harvey and F. Walker, messengers from the Pearl River association, handed in a letter of correspondence from that association, which was cordially received, and the messengers invited to seats in this association, and requested to assist in the transaction of business.

8th. Ministering brethren from sister associations invited to seats in this association, and their counsel solicited.

9th. Hephzibah Church, of Copiah county, petitioned by letter, and its delegates, brethren Davis B. Jenkins, James Tony and Simon Warmack for admission into this association, which was granted, and ordered to be enrolled.

10. Bahala Church of Lawrence County, late a member of the Pearl River Association presented (by its delegate Brother James Baily,) a letter of Dismission from that Association and a letter from said Church for admission into the Association. Which was granted and the Church ...sentation, ordered to be enrolled.

11. Mount Zion church of Copiah County late a member of the Pearl River Association, presented (by brother Lot Smith its delegate,) a letter of dismission from said Association, and a petitionary letter from that church for admission into this Association which was granted, and the church and representation, ordered to be enrolled.

12 The circular Letter was called for, which was to have been prepared by brother Benjamin Davis, whose indisposition prevented his doing so, and it being made known to the association that brother Elliss Estes at the request of brother Davis, had prepared a letter, it was requested to be handed in and read, and, on motion adopted and ordered to be printed with the minutes.

13. Appointed brother John Richards to write a Letter of Correspondence, to sister Associations.

14. Appointed brother D. Cooper, Nat. Perkins, and John Richards, a Committee of arrangement.

15. Appointed Elders, D. Cooper, S. Marsh, and S. Coker, to Preach on to-morrow.

16. Elder Elliott Estes Prayed, and the Association adjourned to Monday the 3d of October, to meet at 9 o'clock, A. M.

LORDS DAY, OCT. 2nd, 1825.

The assembly on this day was large and attentive, and many seriously affected.

Elder D. Cooper, Preached from Eph. II. Chap 19, 20, and 21, Verses. *"Now therefore ye, are no more strangers and foreigners, but Fellow-Citizens with the Saints, and of the household of God.*

And are built upon the foundation of the Apostles and Prophets, Jesus Christ, himself being the chief corner Stone.

In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord."

Elder S. Marsh followed and Preached from II. Tim. II. Chap. and 15, verse.

"Study to shew thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth."

Elder S. Coker followed and preached from Mark, xvi. Chap. xv. v. *"And he said unto them go ye unto all the world and preach the Gospel to every creature."*

Then the Lords Supper was administered by Elders Andrews and Cooper.

MONDAY, OCT. 3d, 1825.

The Association met according to adjournment and opened with prayer by the Moderator.

17. The Union Church of Hinds County, by letter and delegate brother J. W N. A. Smith, petitioned for admission into this Association, which was granted, and the church and representative ordered to be enrolled.

18. The Committee of arrangement reported, and was discharged.

19. The letters of Correspondence to sister Associations were called for, read, and adopted, and the following brethren appointed Messengers, viz. To Pearl River Association, Elders *John Burch* and *Elisha Flowers*; To the Mississippi Association, Elder *Elliott Estes*, and brother *Daniel Griffin*.

20 A letter of Correspondence from the Louisiana Association, was presented by its delegate brother Haywood Allford, and cordially received and brother Alford invited to a seat in this Association, whereupon Elders *Jacob Stamply*, *Levi Thomson*, and *John Burch*, were appointed Messengers to that Association.

21. The Committee appointed at our last Association relative to Mer-

rels Sermons. Reported, that the number of copies viz. 300 are ready for delivery, except 100 copies which are accounted for, as will be shewn below.

22. Appointed brethren *John Richards*, and *Hiram Baldwin*, a Committee, to receive Contributions and settle with the Treasuerer, who report as follows:—

In the hands of the Treasurer for last year,	$42,50
Contributions this year,	92,00
Received for 100 copies of Merrels Sermons,	25,00
Now in the Treasury,	$159,50

23. The Committee appointed to distribute Merrels Sermons, report the distribution as follows:—

	Copies.		Copies.		Copies.	
Salem,	6	Bayou Pierre,	12	Sarepta,	13	31
Clear Creek,	10	African,	6	Hopewell,	10	26
Fellowship,	17	Natchez,	10	Bick Black,	10	37
Little Fork,	2	Enon,	10	Bethlehem,	9	21
Providence,	9	Brushy Fork,	10	Antioch,	15	34
Union,	7	Morgans Fork,	2	Zion,	10	19
Hephzibah,	10	Bahal	10	Elliotts,	4	24
				Mount Zion,		6
						198

24. Appointed Brethern *E. Estes*, *H. Baldwin*, *D. Griffin*, *Elisha Flower*, *J Baily*, *Joel Selman*, and *J. Burch*, delegates to the next General Meeting of the Mississippi Baptist State Convention, to be held at Pearl River Meeting House, Monticello, the Friday before the second Lords day, in November next

25. On motion. *Resolved*, That the Surplus Funds in our Treasury, (after defraying the expenses of this Association) be paid over by our Treasurer, to the Treasurer of the Mississippi Baptist State Convention, to be applied to the use of domestic Missions.

26. A Letter from brethren and sisters of Yazoo County, dated September 25th 1825, was received in reply to which this Association, recommend the authors of that letter, to attach themselves to some Church near their residence in preference to forming a new Church with a few members.

27. A Letter from the General Convention, of the Baptist denomination in the United States, was handed in and read, by our Moderater, and, On motion, Elder *Elliot Estes* appointed our Correspondent to that Convention. Brother E. Estes is appointed and hereby requested to solicit donations for the use and benefit of said Convention.

28. On motion, *Resolved*, That this Association, declare Lawrence Scarborough, formerly known as a Preacher connected with this Association, duly Excommunicated, although he may exhibit a letter of Dismission or recommendation, previously granted.

29. A petition by Letter from Hopewell Church, to be dismissed, in order to join the Mississippi Association, was duly considered, in reply to which this Association, advises said Church to reconsider the application.

30. On motion, Elders John Burch and Elisha Flower, are appointed a Committee to visit Little Fork Church, and enquire into the cause of her not sending delegates to this Association, and report to the next Association.

31. On motion, *Resolved*, That this Association dispense with the usual practice of Administering the Lords Supper at future Associations.

32. Appointed the next Association to be held at Enon Church in

Franklin County, on the Saturday before the first Lords day in Oct. 1826.

33. Appointed Elder David Cooper to Preach the introductory Sermon at the next Association, and in case of failure Elder Levi Thompson.

34. Appointed Elder Elliott Estes, to write the next Circular Letter.

34. Appointed brother Nat. Perkins to have 500 copies of the Minutes of this Association, printed and distributed to the Churches, of this Association, and to Sister Associations, and that he be allowed to draw on our Treasurer for the cost of printing, and that the sum of ten dollars be allowed him for his trouble.

On motion, This Association adjourned, to the Saturday before the first Lords day in October next.

D. COOPER, MODERATOR.

NAT. PERKINS, CLERK.

CIRCULAR LETTER.

THE UNION BAPTIST ASSOCIATION, in session at Salem Church, Jefferson county, Mississippi, October 1st, 1825, to the churches of her immediate charge, sendeth christian salutation:

Beloved Brethren:—Having been enabled, by divine grace, to give ourselves to the Lord, and to each other, in obedience to his will; we feel, necessarily, obligations to him, and to his body, which is the church, plainly, everlasting. Our duty, both to God and man, is concisely exhibited in the Epistle of Paul to the Romans, 13. 10. Moral obedience, in its whole extent, is ascribable to one invariable, effective principle, which is, undeniable, "the law of the spirit of life, in Christ Jesus."—The specification of its particular operations, however, facilitates self knowledge, censures unfruitfulness and awakens christian zeal. Being bought with a price, utterly invaluable, and enjoying the comfort of the Spirit, which searcheth the deep things of God; we are required, henceforth, and forever, to do his will. And, in all things, pertaining to life and godliness, he has prescribed our duty plainly and adequately. No departure from christian rectitude, can, now be justified on the plea of ignorance. An entire conformity to the Divine will, would, then, it should seem, exempt believers, as a community, from all relative evil. Opposition and misery might proceed, truly, from other quarters; and physical evils, wisely employed to convey us to our final abode, being necessary, would certainly be felt But all others are, doubtless, chargeable, either to the imperfection of the divine government; or, to our inattention and insubordination to the word of God. The former is, at once, inadmissible; the latter, though truly lamentable, evidently remediable.

We, therefore, insist upan the *practicability*, *manifestation* and *importance* of christian union, universally. This union, it is believed, respects every truth and performance enjoined in the church. "The Lord loveth the gates of Zion more than all the dwellings of Jacob; and the

Highest, himself shall establish he." Her instruction and discipline are, of course, perfect. And, that God deals with mortals, both regenerated and unregenerated, as moral agents, is undeniable. For there is no transgression where there is no law; consequently, no penal suffering need be feared by the unoffending. For the cause of all human misery is either *innate*, or *overt*. If, then, the laws of the church oppose actual offence universally, & she obey them implicitly; she can, in justice, endure no evil, excepting such as belong, inseparably, to the corruptibility of the body. That the former class of evils is graciously, inhibited, by precise regulations, and that the latter shall terminate in death, none, it is believed, will presume to question. In patient submission, then, to the unavoidable sufferings of mortality; let christians be careful, not to incur additional penalties, by actual transgressions. These will follow, invariably, the disregard of divine precepts. Therefore, let the disciples of Christ receive, and observe, cautiously, his sayings; and who is he that will harm you, if ye be followers of that which is good?

The evils, chiefly to be lamented, in the church, as a community, are owing to the wide dissentions which obtain, in relation to *faith* and *practice*. But, numerous and pernicious as they are, they are no less reprehensible, than the impiety and disobedience of mankind, generally. For the mind of the spirit, respecting all religious compliance, is expressed so definitely, that he who runs may read No truth, therefore, which God reveals to be *believed*, or *practised* can be omitted, or corrupted with impunity. Our faith and duty are plainly designated; our hearty acquiescence and compliance, positively commanded. The practicability and necessity of christian union, both, in sentiment and duty is, of course, unquestionable; and, remissness, in either, obviously, sinful. The church, so called, exhibits a painful disagreement in several of the doctrines and ordinances, essential to her organization. Union and affection, however, are still, fervently desired, by all who know the grace of God, in truth. And, by proper exertion, with the means authorized, the pleasing object might be, speedily attained. "The testimony of the Lord is sure, making wise the simple." But, regarding this, too little, alas! hypocrisy, intrigue and coercion have been employed, with effects injurious and fatal. The concealment of errors and the toleration of them are, alike, inimical to union and confidence. All our opinions, affections and actions should be seriously inspected, under the light of divine truth, surrounding and penetrating us with unresisted brilliancy. Let that decide, then, every doctrine, and establish every religious performance. Is the will of God, according to the scriptures, *eternal*, *immutable*, *efficient* and *upright*? It is the duty of mortals, then, universally, to believe it. Are the doctrines of *human depravity*; the operations and effects of divine *grace*; church *relationship*, *baptism*, and the *fellowship* of the saints, clearly taught and illustrated, in the scriptures? Let them all be received and maintained, accordingly. For the standard, here contemplated, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And, we "beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing; and that there be no divisions among you, but that ye be perfectly joined together, in the same mind and in the same judgment."

The importance of an exact union of sentiment and practice, among believers, universally, appears in their own happiness, as a community, and, in their beneficial influence upon those who are without. We are happy, in Christ Jesus, plainly, because we are heartily reconciled to him, as our deliver, sanctifier, leader and Saviour. We consider ourselves, entirely, his; we admit his dominion over us, and entertain no expectations, contrary to his will. And our love, one to another, to be

able in his view, must "be without dissimulation." Striving
r, we are required to keep the unity of the spirit in the bonds of
. "Behold how good and how pleasant it is for brethren to dwell
ther in unity!" But with dissension of opinion and dissimilarity of
tice; confusion, suspicion and jealousy, come apace. Arguments are
ly unnecessary to shew, that without union and harmony, our hap-
ness must be incomplete. All the discord of intelligent beings arises
rom conflicting opinions, and opposing actions How, indeed, can two
walk together, except they be agreed? Do not Christians of every de-
nomination, love those most, who believe and act most in accordance
with themselves? Surely then, the adoption of the same sentiments and
usages, universally would contribute, universally, to the joy and felicity
of the saints. The articles of faith and duties of piety are set forth, by
infinite wisdom; and, to nothing but the selfishness and wickedness,
still pertaining to the flesh, is the want of amity and brotherly love, for
a moment, chargeable. The sacred Scriptures do not authorize different
denominations of christians. And the unhappy tendency of the various
and opposing religious notions and forms of worship, now displayed, is
no worse than might have been expected, in departing from the heavenly
pattern By some, however, the contrariety, here deprecated, has been,
and is still considered, upon the whole, more beneficial than a general
agreement. And if so, the following conclusions are irresistible; That
the designs of infinite wisdom and goodness are accelerated most suc-
cessfully, by caprice and disobedience: and, that bigotry and jealousy
operate, in the cause of piety, more advantageously, than union and love!
This conception, it is believed, suggests but a poor compliment to the
Wise Founder of the church; and opposes mediately and immediately,
the laws upon which it is established Opposition to the revealed will
of God, "*Brought death into the world and all our woe.*"

The Sun of righteousness is, truly, risen upon us; but the opposition
of the heart is that, and that only, which prevents all men from the en-
joyment of his healing beams. And although the transgression of the
first man incurred the greatest evil; transgression, wheresoever, it exists,
is still the cause of suffering. Now, the doctrines and ordinances of the
church of God, to which obedience should be rendered, by all, are in-
telligible and unalterable; and the nearer his people approach the law of
perfection, the happier they will be, and the more glorious their light
in the world. While their repeated and accommodating deviations from
the *good old way*, have been succeeded by evils among themselves;
and have armed, alas! too effectually the uncircumcised against them.
Deists, too fearlessly, deny the validity of our text—book; scoffers, less
systematic, reproach us with our different views of its meaning; and the
inattentive are but little interested, when we happen to interpret justly.
How changed, how happily changed the scene would be, were all of one
heart and one mind, "striving together for the faith of the Gospel? Then
would the church look forth, as the morning, fair as the moon, clear as
the sun and terrible as an army with banners!" O christians! children
of the same Parent; let us adhere to the faith, once delivered to the saints.
"We have a sure word of prophecy; let us, then with all our heart, em-
brace the truth it conveys. Woe to the world, because of offences; but
woe to them, by whom they are produced and maintained. Beloved
brethren! The doctrines and duties of the Gospel are binding, alike,
upon all men. To do good; and to depart from every appearance of
evil is, doubtless, your duty. Be vigilant and active, in the one; abstain,
carefully, from the other. Study the things wherewith one may edify
another. Provoke each other to love and good works. "Let your light
so shine before men, that they may see your good works, and glorify
your Father which is in heaven." "The eyes of the Lord are over the

righteous, and h[illegible]ears are open unto their prayers: but the fa[illegible]
Lord is *against* them that do evil." Watch over each other f[illegible]e
Confess your faults one to another, admonish those who trangres[illegible]
withdraw ourselves from every brother that walketh disorderly.
"as many as walk according to this rule; peace be on them, and m[illegible]
and upon the Israel of God."

Price of printing 500 copies of these Minutes $30.

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Union Association

1826 — 1827

Lacking

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